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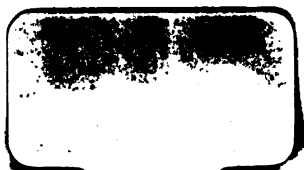
The image shows the front cover of a book. The main part of the cover is decorated with a marbled paper pattern. This pattern consists of large, irregular, light-colored (cream or yellow) spots or 'stones' that are set against a background of swirling, wavy lines in dark blue, reddish-brown, and white. The overall effect is a classic, ornate marbled design. On the left side, there is a dark blue spine. A small, dark blue rectangular label is affixed to the spine, featuring a large, white, serif capital letter 'T'. At the bottom of the spine, there is a dark blue rectangular label with gold-colored text. The text on this label is arranged in two lines: '101. d.' on the top line and '270.' on the bottom line. The spine itself appears to be made of a dark material, possibly leather or cloth, and shows some signs of wear and discoloration.

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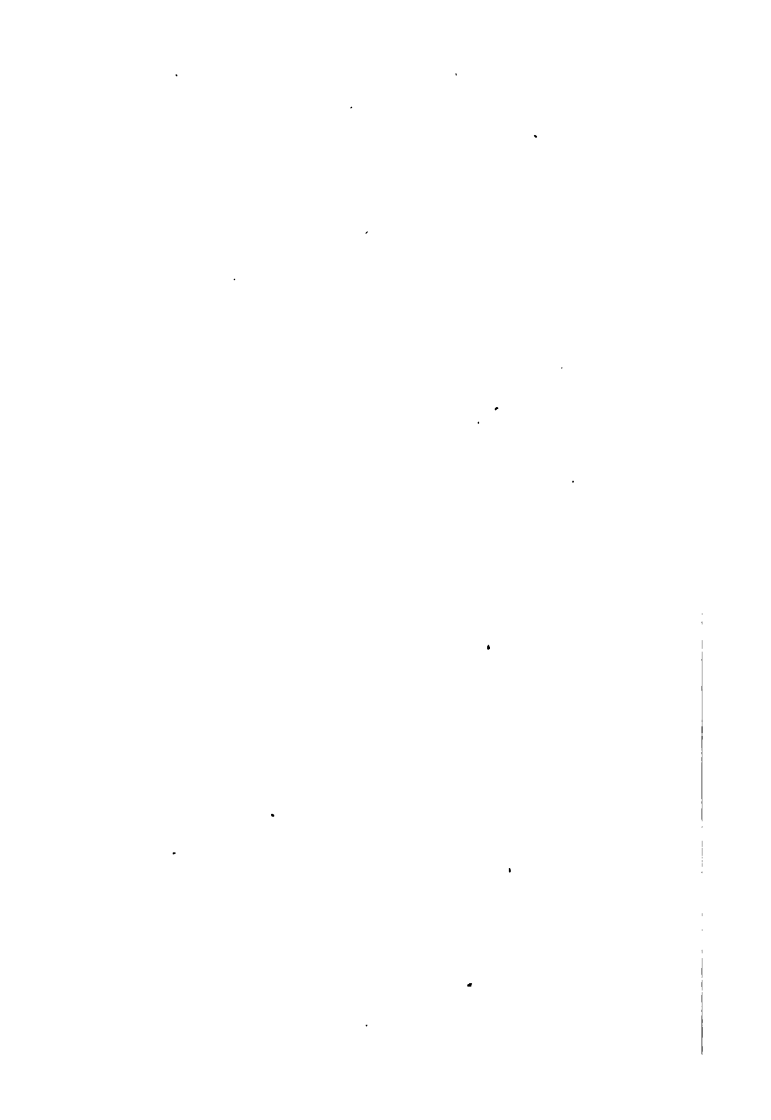
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**SPECIMENS**  
**OF**  
**'MUCH FINE GOLD:'**  
**OR,**  
**THE UNSEARCHABLE RICHES OF**  
**DIVINE GRACE.**

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"According to the riches of His Grace."—EPHES. i. 7.

"That I should preach among the Gentiles, the unsearchable riches of Christ."—EPHES. iii. 8.

"More to be desired are they than gold; yea, than much fine gold."—PSALM xix. 10.

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**BY THE AUTHOR OF**  
**"A BASKET OF FRAGMENTS AND CRUMBS FOR**  
**THE CHILDREN OF GOD," ETC.**

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**CROYDON: JOHN GRAY.**  
**LONDON: WERTHEIM AND MACINTOSH,**  
**FATERNOSTER ROW.**

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1852.

101. d. 270.



## P R E F A C E .

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IN days when nearly half the world are either dreaming about, or going forth in search of, Californian and Australian gold, it may be well to remind men, that they have within their reach, mines of far more enduring wealth—even the unsearchable riches of Christ, ordained by God, to be preached amongst and offered to the Gentile nations of the earth. (Ephes. iii. 8.)

Some specimens of this gold, are here offered, for *assay*.

That the Gospel Message is now carried into streets and lanes, and penetrates garrets and cellars, where it was never heard before, must be a subject for rejoicing to all, to whom the souls of men are dear. But, what the occupants of such quarters would seem, *chiefly*, to require, is the offer of a full, free, immediate, and complete salvation through the atonement, and righteousness of Jesus, the Son of God. That they should be affectionately directed *straight* to the Lamb of God. That the glad tidings of great joy, should



not be presented, manacled with human conditions, or halved, or pared down to dimensions of Papal prescription, but in the fulness and simplicity of the Word of Truth itself.

It is the design of this little manual, once more to furnish something compressed and *concentrated*, for the use of fainting and weary souls. Like the "Fragments and Crumbs" before offered, here also, there will be found little that is new. But, to gather up, out of heavy and voluminous writings, the grains and filings of gold, which are scattered in numberless sections and subdivisions over a surface of many centuries, many of the people of God, who *can* distinguish between gold-dust and sand, have not the leisure ; whilst to some perhaps, there is not always power to discriminate between nutritious herbs and poisonous weeds, or to sift the ore from the sand. To provide something portable, whereby the body of Christ may be nourished, and the way-faring man directed into the way of peace, is the chief design of this publication ; and any profits resulting from it, will be made over to the London City Mission.

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SPECIMENS  
OF  
"MUCH FINE GOLD."

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CHAPTER I.

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THE GOSPEL MESSAGE.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

OF those blessed souls who have been taught *so* to come to the Lamb of God, as to find rest and peace for their souls, some can only, as it were, just touch the *hem* of His garment ; and this *even*, not at all times, for sometimes they seem, through unbelief, to let *it go*, but this only, until their half dying faith is revived and strengthened from on high. Others there are who have been longer in the school of Jesus, and having ceased to rest upon frames and feelings, lean mainly upon the Beloved One ; and, highest degree

of all, a *few* are found, who, with the favoured disciple John, are permitted to recline, as it were, in almost uninterrupted peace, upon their blessed Master's bosom. But in all this happy company of *comers*, a like precious faith, although in various degrees, truly exists, and to all alike, it is the gift of God, worked in the heart by the Holy Ghost. *All* alike shall be saved; for in all, the principle of faith, and so of *eternal life*, is found; because this, in its most infant stage, is entirely beyond the reach of mere human effort, and therefore its possessor shall live for ever.

But who are those that are here invited to come? The *weary and heavy-laden*. Hence, then, we see that the Gospel, according to our Blessed Lord's own definition of it, is something to bring rest, relief, and repose, to the weary, wretched, and distressed.

It is true that there were, of old, some philosophers, who would have persuaded men, in opposition to every principle of their nature, that pain and pleasure were mere *ideal* things. But if they could have succeeded in persuading men that they were mere blocks of wood or stone, it is not a heartless stoicism, but peace and *rest*, which the troubled and wounded conscience and weary spirit of fallen man require;—something to take the load of guilt and sin from

*off* his heart ; to heal the wounds within ; to wipe away the tear from his eye ; and to bring about a *reconciliation* with a holy and offended God.

Now these things, mere national and social organizations, can never accomplish. Neither Temperance or Peace Societies, excellent as their objects are, can subdue the virulent and inveterate depravity of man's heart, or its natural enmity toward God. The French communist and English socialist may *fraternize* as they will ; no real happiness can come out of any system by which the heart is not renewed, and new affections and principles not implanted ; and this the Gospel only can accomplish. It speaks to all alike, and without distinction. To every lost and weary soul ; to men in every condition of life ; to people of all colours and countries and climes ; to the civilized European, and to the debased African ; to the Mahomedan sensualist and the Hindoo idolater ; to Scythian, barbarian, bond or free, the SON of GOD cries, *Come !* " Come unto me, *all* ye that are heavy-laden, and I will give you rest !" And let us mark that the Gospel Message, impairs no faculty, and neither withers or interdicts the exercise of any human affection ; but it takes men *as they are*, with all their depravity and woe, and offers to them pardon and *rest* and *peace*. For under every human form, however de-

based, *He* who gave His life a ransom for sin, sees an immortal soul—a spirit guilty and fallen, but one which must, either in happiness or woe, exist for ever !

Would'st thou, now, poor weary or disconsolate soul, find rest ? Look, then, entirely beyond, and *out* of yourself. Venture your *all* upon the *finished* work of Jesus the Son of God ; for true and saving faith looks always *without itself*, and to one object only, the Lamb of God. Believe only that He has done and suffered *enough for thee* to rest thy soul upon Him for ever ! And thus shall God the Holy Ghost, the *Comforter*, renew your affections, and impart to your soul both rest and peace and joy in *believing* ; yes, in the simple and childlike reception of the sweet words of Him who said, "Come unto *me* ! and *I* will give you rest." For is not the Blessed Jesus declared to be the author and the *finisher* of the faith of His people ? (Heb. xii. 2.)

Many a human legislator, indeed, either resigns his post (as we have lately seen), or abandons measure after measure, because of what he considers a factious opposition. And many a man *begins* to build, and has not the means of completing his structure. But when the Lord Jesus undertook the work of man's salvation, He did it *completely* ; for, said He, "I have *finished* the work Thou gavest me

to do." (John xvii. 4.) And hence to seek to *add* anything of man's to that *perfect* work, is to dishonour His holy name, and to *mar* it all. For "Being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God." (Rom. v. 1, 2.)





## CHAPTER II.

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### THE COVENANT OF GRACE. .

“For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.”  
(Heb. viii. 12.)

There are very few men who ever think about a future state, (who have not yet embraced the Gospel Message,) who do not *secretly*, if not openly, propose to themselves *some* scheme of their own devising, whereby to propitiate God. And very often, alas! those who are truly the people of God, have very confused and defective views of that Covenant of *Grace*, whereby alone they can have access to God. For, although fully admitting that they are like the Israelites of old, *forbidden* to wear garments of divers colours before God (Deut. xxii. 11); and whilst they would *abhor* the thought of presenting themselves before the Throne of Grace, clad *half* in the rich brocade of the Redeemer's righteousness, and *half* in the poor cotton print, or the worsted hosiery of their own defiled performances, yet they lean too often for comfort, either upon the *crutches*

of frames and feelings, or upon something *in* themselves, instead of upon "The rock of ages,"—the finished and perfect work of Jesus Emmanuel, the Son of God.

To ensure a holy and consistent walk, however, deep and established views are indispensable ; for until the covenant of works has been entirely and heartily renounced, and the glad-tidings of great joy as truly and heartily *appropriated* and embraced, no permanent or substantial peace can be known, and there can be no holy or steady *decision* for God.

Now the prominent feature of the Gospel is this,—“ Grace !” Pardon and mercy and blessing to *lost* and *fallen* man, *as he is* a sinner. For it supposes, and expects, and *looks for* guilt and sin and misery of every kind ; but then, it makes provision for the pardon of the first, and for relief under the pangs and pressure of the last. It secures again the justice and holiness of God’s law ; for the daysman and surety of His people fulfilled it to the uttermost. It provides also for the gradual destruction of the believer’s indwelling corruptions, in their prevalence and dominion, and abases him before God the Father, who thus is glorified in the face and work of Jesus, His Son. For if any man searches diligently into the word of God, he will see that it chiefly lays stress

upon these points,—the necessity for man's *entire* humiliation before God; the heartfelt confession and *entire* renunciation of his sin; his entire and heartfelt submission to the righteousness of Jehovah Jesus, as the Lord, his righteousness and strength; and lastly, the glorifying of the Father in the work and person and offices of God the Son. For, thus, in revealing to the poor sinner the things of Jesus, and *in* convincing him of sin, righteousness, and judgment to come, does the Holy Ghost *engraft* him unto Jesus, the true vine, as a living branch, and consecrate and set him apart for God's service. And to all those thus anointed by the Blessed Comforter,—even as Jesus, their head, was anointed and set apart, as the *Christ* of God—to be a peculiar people, there are certain covenant blessings which God the Holy Ghost, as the administrator of these gifts, (*until* Jesus shall return to reign,) does at *this present time* impart, as an *earnest* of future glory. For such He now gradually renews after the image of God; such He restores to God's family as dear and pardoned children; and to such He reveals the deep things of His kingdom. For when the Holy Ghost, the alone sanctifier and teacher of the church of God, reveals to the poor lost sinner, Jesus! Mighty to save! The Lamb of God!—He finds him standing naked,

forlorn, destitute, and ready to perish *without*, a prodigal *afar off* from his Father's home. But, when in *this* condition, He leads him as with an angel's hand—by faith in the Son of God—*back* to the house and *family* of God, and sets him down there to enjoy with the children of the household, pardon and favour and peace, to go no more out *for ever*. And thus God becomes to His people *their* God, and they become to Him a *people*. (Heb. viii. 10.) For all given by Him as a portion to His dear Son, shall *thus* know Him—from the least to the greatest—for they shall *all* be taught of God. If any shall ask what are the *marks* whereby he may discover this people, upon whom such blessings already rest—we answer, that their features have been drawn by the Lord of Glory Himself, when he taught, “Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they which hunger and thirst after righteousness—blessed they who are merciful, pure in heart, peace-makers, and persecuted for righteousness’ sake,—for *theirs* is the kingdom of heaven; they *shall* be comforted; *shall* inherit the earth; *shall* be filled; *shall* obtain mercy; *shall* see God; and *shall* be called His children.” (Matt. v. 2—10.)

Thus, the foundation of man's salvation is the will, the counsel, and the love of the

Father who designed it ; the grace and passion of the Son who accomplished it ; and the teaching and power of the Holy Ghost who applies it. Such is the golden chain of the Covenant Love of this *Tri-une* God. The love of the Father, the grace of the Son, and the indwelling of the Holy Ghost, all here flowing down to the vilest sinner ; and engaged, by virtue of the same covenant, made in his behalf between the Father, Son, and Holy Ghost, to raise him out of his misery and pollution and sin, and present him faultless before the Throne of His Grace with exceeding joy.



## CHAPTER III.

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### BELIEVERS' ADOPTION, AS "SONS OF GOD."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.

Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.

And every man that hath this hope in him, purifieth himself, even as He is pure." (1 John, iii. 1, 2, 3.)

There are few reflecting persons who will deny that a man's happiness *in this world* depends much upon his position in *his nearest relations*. For one dark or unhappy feature in his closest and dearest relations, necessarily, as far as worldly happiness goes, must cast a shadow and cloud over his whole earthly prospects. But if happy in his most cherished relations, then, in the midst of his sharpest of trials from the world, or from *without* his own circle, he has a *certain* amount of *earthly* peace and consolation to fall back upon *within* that circle. But if happy in his *highest* and

most important relation—his relation towards God,—then, come what will of worldly trouble, he is a happy and a *blessed* man, altogether. For in spite of occasional eclipses from the malice of Satan, or the ill-will of a world that know not his master, or from outbreaks of indwelling corruption, or from provocations from *without*,—still, the Sun of Righteousness shining upon his soul, will afford him a deep and substantial and abiding peace, *within*.

Now, blessed be God, He has made *provision* that in our highest relation—our relation to Himself—we may be happy and safe. For “God so loved the world that he gave his *only* begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John iii. 16.)

Had David given up his son *Absalom*, and Jacob surrendered his *Reuben*, this had not so much surprised us; but that God the Father should so love lost and guilty *rebels*, as to give up for their sakes His *only* beloved Son—the brightness of His Glory,—the express image of His person; that *beloved* Son in whom He was always well pleased,—Who is fairer than the children of men, and full of grace and truth—that the Father should surrender Him, that upon Him might be laid the iniquities of us all! Here, surely, is cause for grateful wonder, and self-abasement, and praise.

And by this act of unexampled love, He has declared to us that a full satisfaction has been made on our behalf; that through the blood of Jesus, our sins and iniquities have been forgiven. That by substitution of this offering up of Himself, the Lamb of God, for the sins of his people, the gates of the *family* of God are thrown open to us; and that we are invited to come to Him, as a reconciled Father, as a tender and all-sufficient Friend. Hence, in the Gospel, a full and unconditional *amnesty* is proclaimed; every cause and source of distrust, and irritation, and despair, has been removed, and His fallen creature is invited to *return*, and to be at peace with God.

Let a man only receive into his *heart* this message of love—these glad tidings of great joy,—and then the cheerful and willing, and affectionate obedience of a *Son* must follow.

And thus the believer, adopted into the family of God, “is taught to serve Him in *newness* of spirit,” and not in the oldness of the *letter*. He rejoices now, we say, to serve God, from grateful and *filial* love; and no service can be acceptable to God that does not spring from this source. But filial love and slavish fear cannot exist within, or occupy the *same* breast, towards God. Man naturally desires to propitiate God, for his *security*, but knows nothing of the de-



sire to please Him, out of grateful love, for the *gift* of his beloved Son. And it is only by a heart-felt reception of this free gift, that his service for GOD is refined from selfishness and self-seeking. For it is now as a loyal and joyful *volunteer*, that he enlists under the banner of Jesus, and not as the man taken by ballot, or impelled by a press-gang ; for now an *angelic* spirit, to some degree, has been engendered, for he has received the anointing of the Holy Ghost, and this, as the dew of heaven, has descended upon him, giving him, in some measure, the mind of the *angels* on high, who serve God, not for *wages*, but from *love*. Such a spirit gives a celestial tone to this man's life ; it elevates his character above all earthly principles, and carries its own reward. His condition changed from that of a rebel, or hireling, to that of a son, and *grown-up heir*, he serves in a spirit of adoption, hating what His Father hates, loving what He loves, and so entering into all his views, and having a tender concern for His honour and name.

But, more than this, "Having this hope, he purifieth himself, as Jesus is pure." For it is by the peace and joy which result from believing this love of God, and by realizing our own interest in this our covenant adoption as sons, that the character is purified and sanctified ; and that we are made meet for

the inheritance of the saints in light, and become partakers of a new, and a Divine nature.

For thus does the Holy Ghost, by making us willing in the day of his power, to receive this the Father's "unspeakable gift," cleanse and renew the hearts and affections. And a simple and child-like joy, for sins blotted out in the blood of Jesus, accomplishes for us, by the power of his Spirit, what our prayers and tears and alms-giving could never do. It produces a natural and loving and unforced obedience to God's commands, as dear and pardoned children. It works in us the object of the Gospel, a conformity to the image and likeness to Jesus, our Elder Brother ; whilst this glorious hope alone, can throw shame and contempt upon the base and muddy joys of the world and sin.

"Beloved, now are we the sons of God." The world charges such an appropriation as rank fanaticism and delusion ; but *still*, and *nevertheless*, does the Father send forth the spirit of His Son into the hearts of His children, whereby he enables them, in spite of all opposition, to cry, "Abba, Father !" But the time of the full manifestation of the sons of God is not yet ; they wait for that day of the restitution of all things, when Jesus shall return to reign ; for then they shall see Him, as He is, and be made like unto Him. And until that blessed day shall come, in propor-

tion as the believer is enabled to receive the Divine testimony with childlike faith, will be his christian stature and joy in believing, and so far will his affections be raised above, to heavenly things ; and so, will he glorify God his Heavenly Father, upon earth, here below.

Thus, we see a living and child-like faith in the Father's love, is the starting-post of the race, given to each of His children to run. The peace-speaking blood of the Lamb, sprinkled on his conscience by the Holy Ghost, witnesses to his adoption, and enables him to serve God with gladness and filial love ; and thus God, having ordained the redemption of man, takes him out of his earthly, fallen and ruined condition, and not contented with restoring him to his former or Adamic standing, lavishes upon him the riches of His grace and glory, by adopting him into His family, as His Son.

What the future inheritance of His children shall be, even the disciple whom Jesus loved — the beloved John, who lay in the bosom of the Lord, and drank so deep of His spirit,—could but faintly discern. “It doth not yet appear, (saith he) what we shall be ; but, (he triumphantly adds) we know, that when He shall appear, we shall be like Him, for we shall see Him as He is :” and to know this, must content His

people, till then. During the period of their minority, they may well rejoice in the thought, that when the blessed Elder Brother comes to His throne, they will not be forgotten. As regards their earthly lot, it may be hard or obscure ; but, as in a common inn, or ordinary, of this world, strangers and tramping travellers, and vagabonds, fare (mostly) *better* than the landlord's own children, only subject to this difference, that when the time of reckoning comes, the stranger has many a heavy item to defray, whilst the children are free of *all* charge, and have nothing to pay ; so, the Father has thrown in, over and above, in every dear child's lot, the food and raiment he only here requires, whilst *He pays for all* ; and has besides secured a glorious inheritance for him on high, when the days of his earthly pilgrimage shall end.

May, then, his people's walk be in consistency only with their great expectations. It was said of Gideon's brethren, that " Each one resembled the children of a king," (Judg. viii. 18). And so surely should believers, as heirs of the heavenly inheritance, maintain a holy contempt for the world. It is unworthy of men, like Saul (when called to an earthly throne), to go and hide themselves amongst "*the stuff*." For, as the ancient Gauls, when they once has tasted the sweet wine of Italy,

could never be satisfied until they had conquered the country where it grew,—so having tasted of the sweetness of fellowship with the Father and the Son, it degrades His children to seek for happiness and peace from any lower source. For the believer, walking with God, as a reconciled Father here below, converses in heaven, and lives in the sweet sunshine of His love; and is anointed to the kingdom of heaven as an heir of glory, set apart by the blood of sprinkling and the anointing of the Holy Ghost, to be a King and Priest unto God.



## CHAPTER IV.



### NAMES WRITTEN IN HEAVEN.

“Rejoice rather that your names are written in heaven.”  
(Luke x. 20.)

Our everlasting ALL depends upon our being amongst these “conscripts:”—this blessed company whose names are written in the Lamb’s book of life. For, as Abraham passionately enquired of God, when He set before him, in a vision, the land of Canaan, to be the possession of his posterity, “Lord God, whereby shall I know that I shall inherit it?” (Gen. xv. 8 :)—so, to determine this great question of our own individual heirship to an inheritance undefiled, and that fadeth not away, is assuredly our most momentous concern.

But, it may be objected, that as the names of none of the children of God, now upon the earth, are to be found entered in His Word, how can this our individual interest in the Covenant of Grace be now established? The answer to this objection is simply this—that, although none are pointed out by name in the record of God’s love, and although we cannot go here as to parish registers, to

discover the date of our birth, yet, that as the features of the children of God are portrayed in the Word of God, and their characters are there described, we can, by the prayerful study of that Word, discover what is our true condition before God.

And first, they are all found like poor Jacob in a desert land ; in the waste howling wilderness of entire apostasy from God. For, if they had not been utterly lost, the Lord Jesus need not have come down from heaven to save them. But, says the apostle Paul to the Ephesians, "Ye were all by nature children of wrath even as others." "Wandering in the wilderness in a solitary way," says David (Psalm cvii. 4) ; and until our entire ruin and pollution and helplessness is not only admitted, but *felt* in the inmost heart, the true foundation of an evangelical repentance can be never laid. Now, it is such poor wanderers as these, who are found of God, (and He is found of them who sought Him not,) and led about and instructed in the wilderness,—such are made God's own children by Divine choice. ("Ye have not chosen me, but I have chosen you." John xv. 16.) Are called to be holy, and made joint heirs of eternal life by Divine change ; this renewal being absolutely necessary to their serving God here, or enjoying His kingdom hereafter. True it is, indeed, that God may

call an angel into His presence, and employ him at once in His service. But not so with fallen man, who has neither heart or disposition, by nature, to do the will of God ; and who, therefore, must be born again, and be made partaker of a new and Divine nature, before he can see His face. These again are set apart by Divine consecration to be His saints, separated from the world and sin. For "Know that the Lord hath set apart him that is godly for himself." (Psalm iv. 3.)

And they have made a covenant by sacrifice ; have fled for refuge to the Lamb of God. "For, unto them that believe, He, Jesus Emmanuel, is precious." Fairer than the children of men, and altogether lovely ! And the contemplation of this Beloved One, as his beloved Lord and Master, fills the believer with more joy and gladness than the men of this world can ever experience from the increase of their oil and wine. And being thus called in time, and made willing in the day of His power, their names are written in the Lamb's book—in the great register of heaven. Now, a man may have his name engraven on monuments of marble or brass, in parish tablets, in golden letters, or over hospital gates, and yet be lost at last ! For all these are but as writings on the sand. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them



that are His. (2 Tim. ii. 19.) If unhappy Pilate could say, "What I have written, I have written;" the God of truth will never affirm, "What I have written, I will blot out." This, then, is their secret call by God. But how are these blessed heirs of eternal life to be distinguished amongst men? Why, by their temper, their desires, their pursuits, their taste, their company.

They are meek and lowly of heart. (Matt. v. 3, 5, 7, 9.)

They pant after God. (Psalm xlii. 1; lxiii. 1; lxxxiv. 2.)

They delight in His Word. (Psalm i. 2; cxix 35—47.)

They hunger and thirst after righteousness. (Matt. v. 6; Isaiah lv. 1.)

They seek a better country. (Heb. xi. 13, 14; Psalm xxxix. 2.)

They love not the world. (1 John ii. 15; James i. 27.)

They glory in the cross of Jesus. (Gal. vi. 14; Phil. iii. 3.)

They love the brethren of Jesus. (1 John iii. 14.)

They depart from all known iniquity. (1 John iii. 10.)

The society of the wicked is a grief to them. (Psalm cxxxvii. 1; xlii. 6.)

The love of Jesus constrains them. (2 Cor. v. 14, 15.)

“For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother.” (Matt. xii. 5.) Not only the eldest son of the family, but all the weakest and meanest believers,—all entered in the chancery of heaven, to be joint heirs with the Lord Jesus for ever. And, when once written in the book, and adopted into God’s family, none are ever blotted out, disinherited, or turned out of doors; for the calling and gifts of God are without repentance. Their transgressions shall call down the rod: “Nevertheless my loving-kindness, will I not utterly take from him, nor suffer my faithfulness to fail.” (Psalm lxxxix. 33.) For, if one soul for whom the Lord Jesus died, should ever be missing in heaven,—if because of the erasure of his name he was wanting at the marriage supper of the Lamb! That one vacant seat—that one harp unstrung—that one unclaimed crown, would grieve all heaven! and (blessed be God! what shall never be) proclaim a baffled Saviour and a disappointed God. But no! He hath sworn by two immutable things that Jesus shall see of the travail of His soul in every heir of glory, and shall be satisfied. For the man who cries out against sin and the devil, is not fit company for the poor lost ones in hell. Satan, to get rid of his cries and uproar, would cry, “Turn him

out," and would plot, until he was expelled. Because it is the mark of all whose names are written in heaven, that the Lord Jesus hath put a never-dying enmity between them and the Serpent. Hence the hearts of such are no longer, now, the devil's open common for every vagrant and sinful thought to dwell and settle upon ; but, as God's enclosure, their consciences are sprinkled with the blood of Jesus, and separated, and hedged in by the Holy Ghost. They have put off, as those free of the franchise of heaven, and enrolled in its registers as citizens of the heavenly Jerusalem, the grave clothes of the world and sin. For the Lord of life and glory, when he recorded those names on high, also sent forth the command—as to the entombed Lazarus—so, respecting each one of them, " Loose him, and let him go." (John xi. 44.)

Again, the gifts and calling of God, in grace, are without repentance : He gave Job, at the outset of his life, much prosperity and a flourishing estate, but He suffered Satan for a time to rob him of it. To Saul again, a crown and kingdom were given, but because of his abuse of them, he soon lost them both. But to those whose names are written in heaven, to whom the Son is given, they shall enjoy this gift for ever. For behold they shall be made pillars in the temple of God, to go no more out, **FOR EVER.** (Rev. iii. 12.)

## CHAPTER V.

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### THE LORD JESUS CHRIST, THE ADVOCATE AND COUNSELLOR OF HIS PEOPLE.

“And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous : and he is the propitiation for our sins.” 1 John ii. 1, 2.

There is but One, who has received any warrant or authority, to practise, either as advocate or pleader, in the courts of heaven ; and He, blessed be God, is emphatically, the pauper’s attorney ; for it is the poor in spirit, and the ruined and bankrupt sinner, whose cause He *only* undertakes ; whilst “ the rich he sends empty away,” (Luke i. 53.)

“ If any man *sin*.”—Let us mark, that the Lord Jesus has neither work nor office to perform, but what concerns poor lost *sinner*s ; and from these He derives the chief revenues of his glory. Hence it is to *sinner*s, and *none besides*, that this wonderful Counsellor makes the offer of His services. Although full of business on behalf of His church and people, He still invites every child of Adam, provided only he comes in the character of a lost and

guilty *sinner*, (and he transacts business with *none* besides) to put his case into His hands. No client so applying is ever sent empty away, and whilst His services are afforded *gratis*, (no heavy bill of fees, but *all without* money and without *price*,) they are also most *lovingly* bestowed. It is true that human governments have appointed, both at home and abroad, those whose business it is to plead for the poor. But he who thus sues "in forma pauperis" on earth, but too often is met with cold and selfish unconcern by him who is appointed to plead his cause. Now the blessed Emmanuel, unlike the European pettifogger, or the Indian Vakeel, *loves* and *feels* for his poor helpless client, and no circumstances are so desperate as to check or stifle this love! No! "Who loved me and gave himself for me," (Gal. ii. 20) said the once blaspheming Paul.

But he who would have recourse to this Divine Advocate, must make full and free confession of his ruin and guilt; nothing must be kept back. "Only acknowledge thy iniquity," says the Lord.

The honour of God

God the Son, *alike*

humiliation, and

entire ban-

equall



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But he who would have recourse to this Divine Advocate, must make full and free confession of his ruin and guilt; nothing must be kept back. "Only acknowledge thy iniquity, says the Lord." (Jer. iii. 13.)

The honour of God the Father, and of God the Son, *alike* require the sinner's *entire* humiliation, and *heart-felt* admission, of his entire bankruptcy; and, there must be an equally sincere renunciation of all other Saviours and advocates besides. For the Lord

Jesus must have all the glory of saving the *lost* from condemnation, or He will have *none*.

“If any man sin, we have an advocate with the Father.” But what to do? Why, to *wait* as the poor sinner’s *standing counsel*, at the right hand of the Father, to answer and silence *every* charge that an awakened conscience, or God’s broken law, or the malice of Satan, can bring forward against his client; and who, therefore, whilst he cries “*guilty and unclean*,” still by faith can plead, “The blood of Jesus cleanses from all sin.” (1 John i.)

But not only does this wonderful Counselor plead for such an one’s deliverance from the condemnation of the law, but *after* that he has been justified by faith in *His* blood, He ever appears in the courts of heaven to *maintain* the believer’s peace with God. For, in the holiest of His children the root of indwelling sin is ever springing up again and again, and producing *bitter* fruit; and Satan (the accuser of the brethren), keenly scrutinizing his walk, is rejoiced to find matter for accusation against him, aggravating, with delight, all his daily shortcomings and transgressions. And now it is that this Advocate with the Father, sues out *each day* for His redeemed people a renewed pardon for *daily* defilements, through his precious blood-shedding; silencing every charge of the enemy



with this glorious challenge, "Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is ever at the right hand of God; who also maketh intercession for us." And "*Who* shall lay anything to the charge of God's elect? It is *God* that justifieth." (Rom. viii. 33, 34.)

Thus, then, we see that whenever the name of a believer is called into question, then the Lord Jesus, as the faithful and watchful Counsel of His *blood-bought* people, stands forth and pleads *afresh*, that "blood of sprinkling which speaketh better things than the blood of Abel." (Heb. xii. 24.)

But not only is He thus their advocate, to meet every hostile charge, but He also stands as Mediator and Intercessor, to *draw up* and present the petitions of His redeemed ones; to correct their prayers, and sprinkle their offerings with the incense of His atoning blood, whereby such become, (and in this way only), a sacrifice of a sweet-smelling savour before God, their Father, in heaven.

Whatever, then, may be our state and condition, wherever our lot be cast, the thought—that *if only sinners*, we may *still* have an advocate with the Father, Jesus Christ the righteous,—this blessed promise, *if fed* upon in the heart, shall always bring to the poor fainting believer's heart a sweet peace and a holy calm; and shall also leave

behind it a sustaining and *sanctifying* power.

If men of this world possess any near relation in high office, or any friends at court, they are continually speaking of them, and congratulating themselves upon such influence and connections. How much more should not the child of God rejoice in his advocate with the Father, his God and Kinsman Redeemer. "My soul," says David, "shall make her boast OF THE LORD." (Psalm xxxiv. 2.) "And they shall hang upon Him all the glory of His Father's house." (Isaiah xxii. 24.)



## CHAPTER VI.

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### THE JOY OF ASSURANCE.

“I know that my Redeemer liveth.” (Job xix. 25.)

If then, in the patriarchal age, evidence of his personal interest in the Messiah's intercession and resurrection life, was vouchsafed to the afflicted Job, we must surely infer that it is attainable in this, the dispensation of the Spirit. And so the apostle Paul was taught to declare in his epistle to the Romans, “The Spirit itself beareth witness with our spirit, that we are the children of God.” (Rom. viii. 16.) Hence, the believer is called upon, not merely to rejoice in the Lord Jesus, as the Saviour of His church and people, but as HIS Lord and HIS GOD; and to realize the mutual relation and interest existing between himself and GOD.

It is true, that all believers have an equal interest in the blessed Emmanuel's work and intercession; but there are some who, like poor Hagar in the wilderness, sit down and weep, although a well of living water has been provided for their relief. But the evidence of this interest may fluctuate, or for a time be obscured, or even destroyed, whilst

nothing shall separate the possessor of faith in the Lord Jesus Christ, from the love of God. (Rom. viii. 38, 39.) For faith is the hand, and which if it but touches the hem of the garment of Jesus, he who so touches shall be safe; but assurance is the ring, which affords evidence to its owner, of his relationship and union with the Son of God.

Hence this man is not only safe, but *happy*, and this assurance (even, as is also the least measure of faith) is the gift of the Holy Ghost, the Comforter, who takes of the things of Jesus, and distributes them in the degrees and proportions, to every man as He will. But this evidence of our adoption may be lost. David had lost it when he forsook his joy in God for an unholy joy; and the indulgence of wilful or known sin will always deprive the believer of this joy of assurance, which, he knows, is a most just and righteous procedure of his God. But, blessed be His name, it can also be regained; and as none but God's dear children can know the anguish of the loss of a sense of His favour, so none but them can estimate the joy of its return. For, although, when a wife shall lose her marriage ring, the marriage relation is not thereby dissolved; yet, if she loves her husband, she is not quite *easy* until she finds it again.

Whilst, however, a Holy God will employ

the rod to bring back his fallen and wandering child, yet His loving-kindness will He not take away for ever. (Psalm lxxxix. 33.) For God the Holy Ghost, in convincing him of his sin and ingratitude, brings him afresh to the blood of sprinkling, and then the poor recovered prodigal, like the weeping apostle Peter, walks more softly and circumspectly all his remaining days. "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezekiel xvi. 63.)

But "be not faithless, but believing," says the Lord of life and glory. (John xx. 27.) Only believe that *He means* what He says. But what say the Pope and Dr. Pusey? *Doubt!* Renounce assurance! You must not be presumptuous. No man can distinguish between venial and mortal sins. Hence an uncertain hope is the most that any man can attain to in this life. But this surely is to do foul dishonour to God's word, and to put the poor believer's faith again upon the rack. For he who doubts of his own salvation, must also, in some measure, (secretly, perhaps,) doubt also the reality of God's love to himself individually; and he that doubts this, cannot heartily love God in return.

Those shepherds who were keeping watch over their flock by night, when the angel of the Lord came down upon them, and the glory of the Lord shone round about them, were bone of our bone, and flesh of our flesh,—the children of Adam even as we are,—and besides this, like us also, they were sinners, and hence the cause of their fear. They felt they were not fit to meet their heavenly Father; even as children of a family, who, during their father's absence, have been doing what he has forbidden, dread his return, and are afraid to meet his face. But the angel said to them, "Fear not, for behold! I bring you good tidings of great joy, which shall be to all people." (Luke ii. 8—11). Here then, the secret of deliverance from slavish fear and disquiet, was a simple and childlike faith in the joyful annunciation then made. The angel did not endeavour to question the justness of their fears. He did not design to make light of sin and rebellion against God, but because he brought them tidings of great joy, that unto them had been born, in the city of David that day, a Saviour, Christ the Lord! therefore they were no longer to fear. But, if a human being, a poor frail and sinful mortal like ourselves, shall approach to bring (he tells us) "good news for us," how animated becomes the countenance, how close the attention. Alas! that to hear of a Sa-

viour born for us sinners, so little arrests the interest and affections of our hearts. But had not the apostle John believed and valued and appropriated to himself these glad tidings, he never could have exclaimed—"We know that we have passed from death unto life." (1 John iii. 14.) But more than this, is it not declared that God sends forth the spirit of His Son into the hearts of His children, enabling them to cry "Abba, Father." (Rom. viii.) And does not this assurance of sonship create peace and joy in the heart, and give a holy decision and zeal in God's cause? And this is not mere animal excitement, but it is joy, in and from the Holy Ghost, witnessing to the believer of his personal interest in the blood-shedding and righteousness of Jesus the Son of God. It consists not so much of ecstasies and high transports of feeling, but of quiet and calm and sweet, but inward tranquillity. Mere rapturous expressions are no evidence of its truth, but the fruit of the spirit of this Blessed Comforter dwelling in the heart,—is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. v. 22, 23.) If, then, any man will tamper with the world or sin; will hide any cherished iniquity in his heart; will neglect the Word of God and secret prayer, he can never expect to main-

tain the holy joy, and calm and composed peace, that springs from a well-grounded and scriptural assurance of his acceptance with God. He may talk of tumultuous experience and of ecstasy ; but it is a root of bitterness, producing only death and defilement. Unless he hates and resists sin, and renounces the world ; unless supreme love to the Lord Jesus is the governing principle of this life, his rejoicing is in vain. But to all believers it is said, "Know ye not that your body is the temple of the Holy Ghost, which is in you ; which you have of God ; and ye are not your own, for ye are bought with a price ; therefore glorify God, in your body and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

Yes ! the hour is coming when all that are in their graves shall hear His voice. (John v. 28.) Some, however, have heard it already, calling on them by name (John x. 3), and they have rejoiced, and been glad. And this holy joy is inseparable from tenderness of conscience and holiness of walk, and cannot exist simultaneously with a love for sin or the world.





## CHAPTER VII.

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### SEPARATION FROM THE WORLD.

"I pray not for the world, but for them which Thou hast given me. They are not of the world, as I am not of the world." (John xvii. 9, 16.)

The true people of God in all ages have been a separate people. Hence separation from the world may be regarded as one essential element of vital godliness, and those men, we may be assured, are not insane, but in their sound minds, who come out from a world, which, as it partakes of the incurable ungodliness of the fallen Adam, so they know, to be only enmity against God. Hence they do not attempt to conciliate it, or make friends with it ; but in the strength and grace of the Lord Jesus they war against the world, the flesh, and the devil, and in that grace, and through the anointing of the Holy Ghost ; by the blood of the Lamb, and the word of His testimony, they overcome. (Rev. xii.) For such are the two great moral landmarks. Godliness and ungodliness. Natural men are often amiable and upright in their transactions one with another ; whilst they still live without God in the world, and have no concern for His glory. But all true believers

are a peculiar people ; set apart by God for himself. This is their high and sacred destiny ; and hence whatever they do, they must do all to His glory. These, then, are the heavenly men—the few ; in distinction to the earthly men—the many. “The first man was of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly.” (1 Cor. xv. 47, 48.) But as believers are declared by the Lord from heaven, no longer to be of the world, even as He was not of the world ; because they have, in times past, borne the image of the earthy, so now must they bear the image of the heavenly. For, as contracted for in the Covenant of Grace, they belong to the Lord Jesus, as the purchase of his precious blood, and are now sealed by the Holy Ghost, as “the purchased possession,” with the spirit of promise. For the Father’s name is written on their foreheads, and His law is written in their hearts ; and the image of the Son is stamped upon themselves. In their habits, principles, and conduct, they are separate from the world—a society of chosen ones, called forth out of the world, to be a peculiar people, “to shew forth the praises of Him who hath called them out of darkness into His marvellous light.” (1 Peter

ii. 9.) And from the very beginning we see this separation between the children of light and the children of darkness. And it was when the sons or children of God began to break down this wall of separation, by marrying the daughters of those who feared Him not, (Gen. vi. 2,) that God poured down upon the earth the waters of the deluge, to break up this unholy union. Again, as the Lord Jesus conversed no more with the world after his resurrection from the dead, so is the believer, as risen with Christ, called upon to employ that risen life to His glory ; and, except in the path of duty, to come out of the world, and to testify against its evil.

Walking through the world, no longer as a native inhabitant, but (as Europeans dwell in India) as a foreigner and a stranger, having his affections in another and better country. But although it be thus true, that all of the family named in heaven, and translated into the kingdom of God's dear Son, be thus a separate society, hated by the world, because chosen out of it ; (" If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you "—John xv. 19) ; yet, until the love of the Lord Jesus shall constrain the soul, none can feel real

sympathy and fellowship with His people, and none from their heart, renounce or forget their father's house, or their own people. "Hearken, O daughter, and consider, and incline thine ear! (Psalm xlv.) But the power of the Holy Ghost must accompany this secret call, or it will not be effectual. Without that power Abraham had never left Ur of the Chaldees, and Ruth had never adhered to her mother-in-law, Naomi. "All that the Father giveth me, *shall* come to me, and him that cometh to me, I will in no wise cast out." (John vi. 37.) Ah! here we have the secret of this separation. The sinner drawn out from the world by the cords of electing love, "*shall come.*" And here again, the blessed Emmanuel repeats this sweetest promise, that not only all so given to Him as a portion shall come to Him; but that him that cometh, He will in no wise cast out.\*

"I pray not for the world." So we see it is not all mankind given as a portion to the Son now, but a people chosen out of the world—the church of God. None again who come shall be rejected; but then it is

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\* "If ever," said the godly, but tempted Bunyan, "Satan and I did strive for any Word of God in all my life, it was for this one. He at one end, and I at the other. Oh! what work we made! He tugged and pulled, and so did I; and, God be praised, I overcame him, for I got sweet consolation from it."

declared that no man can come except the Father draw him. (John vi. 44.) "For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) But coming is believing with the heart unto righteousness, (Rom. x.) and hungering and thirsting after righteousness; and those who have thus come, will always be marked as a peculiar and eccentric people. For they will be spiritually and *not* worldly minded, and will refuse to associate with deeds of darkness. They will walk in love, and as children of light. They will not speak the language of Ashdod at one time, and of Canaan at another. But they will seek only the society of those who are travellers to Emmanuel's land. "I am a companion," says David, "of all them that fear Thee, and of them that keep Thy precepts." (Psalm cxix. 63.) For they know that intercourse with men of this world, however refined and intellectual, deadens the spiritual sense, and benumbs the spiritual faculty. But "they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." (Mal. iii. 16.)

## CHAPTER VIII.

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### THE CHURCH OF GOD.

**"The church of God, which He hath purchased with His own blood." (Acts xx. 28.)**

This church,—the Church of God,—we see, therefore, is not of *man's* creation or ordering, but it is the work of the Father, by the Holy Ghost, as the purchase of the Redeemer's blood.

But from what materials is it formed? If we go to the Apostle Paul's Epistle to the Corinthians (2 Epistle, vi. chap., 9 v.), we shall see what the members of that church were, before they were enrolled in the church of God. "Such," says the Apostle, "were some of you, but ye are washed, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." Sinners far from God, strangers to His life, and foreigners to His household, wanderers and lost, and defiled with sins; from such materials as these does God magnify His grace and love by forming His church—the great congregation of all true believers, who have been quickened by the Holy Ghost, created anew in Christ Jesus unto good works, and saved and

called by a holy calling, to the praise of the glory of His grace.

Hence it is far beyond all human power to add one single true and living member to the church of the living God. And it is in *this* church, and this alone, that there is any peace or safety to be found. Of all others, who belong not to it, it is said that they are the children of wrath, strangers from the covenant of promise, having no hope, and without God in the world. But of the living members of the Church of God, it is declared that they are partakers of the heavenly calling; beloved of God, the sons of God, called out of darkness into God's marvellous light; chosen in Christ before the foundation of the world; a spiritual house; a royal priesthood; a chosen generation; a peculiar people; heirs of God, and joint heirs with Christ; a habitation of God, through the spirit — pardoned, reconciled, made righteous; having access to God; and their life hid with Christ in God — their sins freely forgiven, cancelled, and cast into the depths of the sea — blotted out of remembrance, done away with, no more to be found: because being justified by faith, they have peace with God, and there is no more condemnation, but there is laid up for them an eternal and exceeding weight of glory.

It is not, therefore, in oral traditions, decrees

of councils, or even in articles, or confessions of faith, that we can discover the limits and boundaries of the Church of the living God.

For, it is composed only of those whose names were written from the foundation of the world, in the Lamb's book of life. That great multitude which no man can number, who have washed their robes, and made them white in the blood of the Lamb—of such it is said, "Christ loved the church; and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." (Ephes. v. 26, 27.) We see nothing here of tradition and antiquity, or fathers, or apostolic succession, but the blessed Word of God is declared to be the chief means of its ordering and sanctification; and the chief corner-stone of this divine building is One who is also the great master-builder. For when men revolted from God, and lived in a state of apostasy from Him, he who was once God's temple, was by sin laid waste and made desolate. All flesh it is declared had corrupted their way (Gen. vi. 23); "all have sinned, and come short of the glory of God." (Rom. iii. 23.) God made man upright, but he has sought out many inventions (Eccles. vii. 29), and therefore God the Father has



withdrawn Himself, and left this His temple desolate—and upon these ruins of the first Adam, this sad inscription alone can be traced,—“Here God once dwelt, but He is departed.”

For the heart of man, which should be a house of prayer, has become a den of thieves; and like the fragments of the sculpture, and broken capitals of ancient Rome, the disorder and confusion of his fall, proclaim only what once he was. Now no ecclesiastical discipline or rules of church membership can restore this fearful ruin. The darkness and impurity must ever remain within, until He who has received gifts for men shall send down the Comforter to renew and rebuild, and by the blood of Jesus cleanse the conscience, and pull down every idol set up in the room of God.

Then is such a one built up a lively stone into the spiritual house of God—His church. And of these lively stones some are separated from the quarry of fallen nature, as Lydia, by the gentle drawings of the cords of love. Others again, like the apostle Paul, are shivered with violence, as in the blasting of a rock. In a moment, as it were, they are dislodged from the earthly rubbish of human entanglements. But whoever is brought as a ruined and bankrupt sinner to the feet of Jesus, has ceased to be embedded in the dead material

of the world around him, and shall never perish. For now God the Holy Ghost takes such a one in charge, and fashions him, by trials and afflictions, and sanctifies him by the blood of sprinkling, and "the washing of water by the Word," and builds him up in Jesus, as the chief corner stone. Away, then! with the open or secret Jesuitism of this day, which reduces all religion to mere external profession, and merges the individual believer into a dead and lifeless corporation, called the church! A day which exalts the cloistered monks of the Nicene age, and digs up the buried bones of Patristic fathers, and resolves all vital and experimental godliness with the fossil theology of Mr. Froude or Mr. Foxton. For what avails it, to scour and polish brass inscriptions, and multiply candlesticks and faldstools, when Jesus the Son of God is despised, and His salvation rejected? Truly did Solomon build *two* houses—but here was the difference—in one God dwelt! in the other, only Solomon. And so of two houses in London, as to their outward fabric, one may perceive no great distinction; but in one may dwell the Queen, and in the other a condemned felon and robber. The first a palace, the other Newgate. Such is the church of the living God, compared with the apostasy of Rome. In the first, dwell the children of God—

made kings and priests for ever. In the second, the Pope and his cardinals, "thieves and robbers," from the beginning, and all, who with them would dethrone the Son of God. Let those, then, whose blessed portion it is, to trust only in the blood of the Lord Jesus to save, cry out with the apostle of old, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." (Ephes. i. 3.) For here is the great exhibition of the Father's love and grace; choosing out of the world poor lost and fallen sinners, according to the good pleasure of His will; to the praise of the glory of His grace. "For to as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 11—13.)



## CHAPTER IX.

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### THE LOVE OF THE BRETHREN.

“ We know that we have passed from death unto life because we love the brethren.” (1 John iii. 14.)

It is the character of sin to sow the seeds of enmity and ill-will, and to divide and alienate—first from God, and then from our fellow-creatures. But blessed be God, there is a family named and registered in heaven, and scattered here upon earth, the members of which have been reconciled first to God, their Father, and then to each other. And the badge of that family is love to the Lord Jesus, and for His sake, to ALL who bear His image. For these have been taught to regard each other in Him, as near and blood relations ; because the ground of their union is a common and paramount appreciation of His precious name, and person, and work, and blood-shedding ; and acknowledging alike the God and Father of the Lord Jesus Christ to be their God and Father ; and the blessed Emmanuel to be their one and only, but complete and all-sufficient Redeemer ; and God the Holy Ghost to be the one, and only, and all-sufficient teacher of the Church of

GOD,—because, thus loved, and adopted, and taught, so they have learnt and are constrained to love each other.

And this family, consisting of persons of all countries ; of different gradations in intellectual power ; separated by jarring views in regard to external things, and dissociated in habits,—yet when they come close enough together to understand each other, then find that they have many sweet but secret ties, by which they are united. That, in short, a real but spiritual union exists among them, and the exhibition of this essential unity is the testimony which the Church of GOD is called upon to bear to the world, of the reality of saving grace, “ That they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that Thou hast sent me.” (John xvii. 21). For this is their testimony to the Divine mission of the Son of God ; and this sensible union, where exhibited amongst the people of God, is a mystery the world cannot fathom. They are constrained at times to acknowledge both its reality and intenseness ; because they see the people they secretly dislike, united by some unseen bond of sympathy and affection, which they cannot themselves at all realize. They discover in them a kind of free-masonry, by which they recognize each other as if by some mystical signs. It is not

like the uniformity, which they can account for, in the Franciscan or Dominican friars, where, even to the shaving of their crowns, one pattern is rigidly followed ; that a secret tie that unites these persons in heart and affection to each other, amidst and in spite of the greatest contrariety of external circumstances. What, then, the world cannot realize, all true believers in the Lord Jesus are conscious of, but in various degrees, viz., a going forth of their hearts' best affections to every one bearing the image of their adorable Lord and Master.

And this spiritual and supernatural tie is the work of God the Holy Ghost, shedding abroad in their hearts the love of Jesus, constraining them to love all who belong to Him. For, as David caressed poor lame Mephibosheth, and set him down at his own table, all for the love he bore to his father, Jonathan, whose love to him had been so wonderful, "passing the love of women;" (2 Sam. i. 26) so God the Father looks with favour and love upon the poor impoverished penitent and believing prodigal, and sets him down at the table of Jesus his elder brother, and restores to him his forfeited inheritance—and all this for the sake of His beloved Son, in Whom He is always well pleased. And, resulting from this love, again, the believer bears with, and cherishes, and loves, all who belong to

**GOD.** Mere outward concession and courtesy, and forbearance, and human policy, will sooner or later all fail here. To rejoice in the blood of the Lamb is the alone cementing hope, whether in time or eternity. True it is, that the children of God, still carrying about with them their old Adam's nature, are at best but like the wild animals in menageries. They are, alas ! as yet, but half renewed, and only half or partially tamed. They have their fits of peevishness, and surliness, and suspicion, and selfishness, which, if not restrained by the grace of God, would soon again break forth into violence and rage ; but then, blessed be God, they know the voice of their Heavenly Keeper. That voice can still the waves of passion, and calm the troubled breast, until all again be peaceful and calm. And these, looking upon each other in the glory of the Lamb that was slain, should require no other bond of union, but their common interest in His precious blood. Let such, then, ever bear in mind the 11th commandment, expressly framed by their dying Lord, for their observance,—“ A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another.” (John xiii. 34.)

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## CHAPTER X.

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### THE OFFICES AND WORK OF GOD THE HOLY GHOST.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” (James i. 17.)

And what *now* is the channel, or medium, through which all heavenly gifts, descend? The Lord of Glory himself has declared, when He said, “And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive.” (John xiv. 16, 17). And again. “He shall glorify me, for He shall receive of mine, and shall shew it unto you.” (John xvi. 14.) Thus then, we see that the Blessed Paraclete in this dispensation, represents the presence of the Lord Jesus Christ (“whom the heavens must receive until the time of the restitution of all things,”—Acts iii. 21) with his church, here upon earth. It is His office, until Jesus shall come again, to take with Him His great power and to reign, to take of the things of Christ, and shew them unto His people. But



alas ! is God the Holy Ghost thus honoured and recognized by many who have been truly partakers of His heavenly gifts ? Assuredly not ! For how seldom do we hear Him exalted, as the great Author and Dispenser of all spiritual life,—as the alone Regenerator of the hearts of those given by the Father, as a portion to His Son,—as the Engrafter of such into Jesus their head :—as He who consecrates and sets apart believers to the service of God ; and anoints them with the oil of gladness ; and sprinkles them with the blood of the Lamb ?

“ But ye know Him, for He dwelleth with you, and shall be *in* you.” (John xiv. 17.) True, said the blessed Redeemer, “ the world cannot receive Him, for it seeth Him not, neither knoweth Him.” They often deride His existence ; but to believers it is declared,—“ Behold, the kingdom of God is within you.” (Luke xvii. 21.)

If, then, O ! believer, thou knowest anything of that entire and joyful submission of thy will to God’s will ; if thou hast been made willing in the day of God’s power, to take Jesus as thy righteousness and strength ; if thou hast tasted of that kingdom of God within thee, which is “ Not meat and drink, but righteousness and peace and joy in the Holy Ghost ” (Rom. xiv. 17) ; if thou hast realized the calm sovereignty of God’s peace,

subduing thy disordered affections ; if the God of peace has at all bruised Satan under thy feet, and has given thee any victory over the world and thine own corruptions ; if thou hast tasted of the inward holiness and happiness accompanying such things ! Oh ! then, beloved brother, refuse not to give the glory and the praise to that compassionate and long-suffering Comforter, *Who* has thus enlightened, quickened, renewed, comforted, and prepared for glory, thy immortal soul !

For, as the foundation of thy salvation, was the will, the electing love, and choice of God the Father, who designed it ; and as it was purchased for thee by the grace, and passion, and bloodshedding of God the Son ; so, also, has it been by the teaching, and discipline, and tender but faithful admonitions of God the Holy Ghost, that this great salvation has been *administered* and applied to thy soul !

Again, are not all believers declared to be temples of the Holy Ghost, (1 Cor. vi. 19) who dwells within them as a well of living water springing up unto eternal life. (John iv. 14.) Sealed by the spirit unto the day of redemption, and which appears emphatically and distinctively the crowning blessing in the new and better Covenant, under which it is our privilege to live. *Sealed* with the image of Jesus, as His purchased redemption ; having the Father's name written on their

foreheads ; the law of God written on their hearts ; and the image of Jesus stamped upon their lives ? And it is not until the Comforter has thus taken up His abode in the believer's heart, that he can have any settled assurance of his own individual safety ; nor, *consciously* to himself, is he sealed as one of that purchased possession. But alas ! where He has once come and taken up His abode, He can be provoked for a time to depart. " Grieve not the the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephes. iv. 30.) Now, if as some good men would appear by their preaching and writing really to think, this Comforter, or Spirit of Truth, was merely a gracious influence, or emanation from God,—those attributes of personality which are involved in His capability, or susceptibility of grief, would be entirely misapplied ; nor would Ananias and Sapphira have been declared to have lied unto *God*, when they lied to *the Holy Ghost*. (Acts v. 4.) That His Person and Offices are but *too often* depreciated in the exaltation of human intellect, and human efforts and agency, the writings of this day, but too painfully prove. Men know, indeed, that in the faithful preaching of the Gospel itself, it may come only to the *many* in word,—“ whilst to the *few*, it is sent ” in power, and in the Holy Ghost, and in much assurance.”

(1 Thess. i. 5.) And such also, will admit that it is only, in the demonstration of the Spirit, that even the Word of God is accompanied with *power*, over the human heart, and hence, that it avails not, even for a Paul to plant, or an Apollos to water, unless the LORD the Spirit shall give the increase. Yet, even such will practically ignore this truth, by attaching *some* importance in the worship of God to the resources of mere nature ; to architectural beauty and “the dim religious light” of painted windows. It is true that a Durandus amongst the Romanists, has taught, that, “Pictures and ornaments are the lessons and scriptures of the laity ;” but those who protest against Romish corruptions, at least, in name, ought to know that such fragments of Dagon, that fishy god, are only dishonouring to God the Holy Ghost, who, it is declared, teaches not by painted pictures or gorgeous rites, or by carved images, but by that Word of the true and living God, which He himself inspired.

But of all believers, it is said, “they *have* an unction from the Holy One.” (1 Jno ii. 20.) Cometh this, then, from human talent, or energy, or human authority ? No ! for it is written, “Every good and perfect gift, cometh down from the Father of lights ;” and is now dispensed and distributed by the LORD the Spirit, “Who divideth to every

man, severally as He will." (1 Cor. xii. 11.)  
Away then with hagioscopes, and rood-screens, and stone altars, since all true Christians, through the teaching and indwelling of the Holy Ghost, may enter with boldness into the *holiest*, by the precious blood of Jesus, and *in full assurance of faith*.



## CHAPTER XI.

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 LOOKING FOR THE SECOND COMING  
OF THE LORD JESUS CHRIST.

"And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king." (2 Kings xi. 12.)

Athaliah, the queen mother, "that wicked woman," the daughter of Jezebel, had destroyed all that had claims to inherit the throne of Judah but one; and this was Joash, one of the sons of Ahaziah, whom Jehoida the priest, concealed. And after six years of this wicked woman's usurpation had passed away, Jehoida brought the young prince, Joash, forth amongst the people, and put his crown upon him, and anointed him; and the people clapped their hands and said, "God save the King!"

Now surely, with far more glorious acclamations and joy, shall the children of God, welcome the return of Jesus the King of Glory, when He shall return to depose Satan from his long usurped dominion. Like Joash the world now knows Him not, but when He

shall appear in His glory, then shall all kings fall down before Him, and all nations shall serve Him ; and in His days shall the righteous flourish, and abundance of peace ; and He shall have dominion from sea to sea ; and to Him shall be given of the gold of Sheba ; prayer also shall be made for Him continually, and daily shall He be praised. (Psalm lxxii. 7, 8, 15.)

The looking for the coming of the Lord Jesus in glory, is not a vain speculation or enthusiastic dream. The Apostle Paul had been taught so to look—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. iii. 20.) It is the attitude in which the believer should *ever* be found. For it is his grand distinctive character, not to be of this world. He has been taught by bitter experience, to know, that the pleasures of this world, all leave a sting behind them ; that sin has brought a curse on every earthly blessing ; that death and decay is *written* on every object around him ; that all things are yet to be dissolved, and therefore he finds no resting place here. It is different with the man of this world. He *minds* earthly things, they are all his hope and desire ; an earthly crown or coronet is indeed to such a one a great thing, because his thoughts can extend no higher. But, that man is no

visionary enthusiast, who believes that the Lord Jesus Christ, shall shortly sit upon the throne of His father David. To such a one, says the rejoicing apostle, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in *that* day; and not to me only, but to all them also who love His appearing." (2 Tim. iv. 8.) To whom then, do we, here see this glorious reward—this crown of righteousness held out? What is the particular feature of the Christian character to which this crown is pledged? The *loving* His appearing! and when received into the *heart* and affections, there is no hope more purifying in its tendency, or more calculated to deaden the influence of the world and the flesh, than the prayerful watching for that day, when by the power of the Holy Ghost, *all* the children of God having been gathered together in *One*—and around the work and *person* of Jesus the Son of God—He, the King of Glory, shall return, to take with Him His great power, and to reign. For then shall appear, the day of the *manifestation* of the sons of God; then shall the earnest expectation of the creature be realized; "for which the whole creation groaneth and travaileth in pain until now." (Rom. viii. 19, 23.) And this very earth, restored to its former fruitfulness and beauty,



shall come forth in a new vesture, and it shall be changed. (Heb. i. 10, 12.)

But, not only must the Lord Jesus sit upon the throne of His father David, when He shall wear His many crowns, and reign as King of righteousness and peace, upon that same earth, where He endured the cross and the shame, but so also shall His people receive authority over cities and people, as well. For, says the Evangelist John, "They sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God, kings and priests, and *we shall reign upon the earth.*" (Rev. v. 9, 10.) And again, "To him that overcometh will I grant to sit with me, on my throne, even as I also overcame, and am set down with my Father, on His throne. (Rev. iii. 21.) What then becomes of all the pomp and pageantry of this world's glory, compared with the glory in reserve for the sons of God! for those who shall receive a crown of righteousness, and sit down at the marriage supper of the Lamb. We have seen how Napoleon was willing to swim through a sea of blood, to obtain an earthly crown; and how the great mass of mankind, with no expectation of obtaining more than a *little*

worldly power, or wealth, or distinction, will give in exchange, even for this small slice of a dying world, their immortal souls. But with those who *know* the hope of their calling, and the riches of Christ's inheritance, prepared as a kingdom for them, before the foundations of the world were laid, these things, *cannot* be so. For the Holy Ghost, as that blessed Spirit of adoption within them, which is to them the earnest of their inheritance, groans for the redemption of the body, and future day of this manifestation of the sons of GOD. For then, shall Jesus as the Son of Man, and in his Mediatorial capacity, assume to Himself the sovereignty here below, so long usurped by the Evil One, and shall reign as King upon Mount Zion. Then shall the work of righteousness be peace, "and the effects of righteousness," quietness and assurance for ever. Then shall the meek inherit the earth, and delight themselves in the abundance of peace. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat, and they shall not hurt nor destroy in all my holy mountain saith the Lord." (Isaiah lxxv. 25.) The Lamb of God, which is in the midst of the throne, shall cause His risen saints, with joy to draw water from the wells of salvation, and shall wipe away all tears from their eyes, and shall

at once, rule and guide and feed His people with judgement and justice for ever. 'Till then, all schemes for the regeneration of society, all that political sagacity can accomplish, will be unavailing to restore a ruined world. Gilded dreams of national prosperity, and the mock pageantry of mere outside worship, will soon pass away, and *then* the church of God, as the bride of Christ, having been gathered out and made ready for her Lord, He shall come with great glory, to take her to Himself, without spot or wrinkle or any such thing.



## CHAPTER XII.

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### THE ALL-SUFFICIENCY OF THE WORD OF GOD.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”  
(John v. 39.)

Because we live in days when so *many* would degrade the Blessed Word of the living God; would speak of its insufficiency as a safe guide to truth, *unless allied* to, and explained by human traditions; and who therefore would substitute that *wooden* sword of Rome, for the sword of the Spirit, the Word of God,—*hence*, it is the more important to keep in mind, that it is of this Blessed Word alone, that God the Holy Ghost has declared, “that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly* furnished unto all good works. (2 Tim. iii. 16, 17.) Let them who will, go and wallow in the mud, and death, and chaos, of human traditions; but let God’s dear children, drink only from the wells of salvation, of that living water, which flowing sweet and fresh from heaven, of

And so again, when brought before the diet at Worms, when Cardinals and Legates, were crying out, retract! retract! "Everything" answered Luther, "but the Word of God! God help me! I have done! *Here* I take my stand!" And so in this day, if believers would escape the deepening darkness and death-like slumber, which are enveloping the souls of those, who neglecting the Word of the living God, have taken up with the traditions of men, this Word must be their one, and final, and *infallible*, standard of appeal! What saith *the Lord*? *Not*, what saith the church, or what say councils and decrees! *Not*, what saith an angel from heaven, even, but what saith the Lord! What saith Jesus? The way, the truth, and the life! For in things concerning salvation, a saving faith can take up with nothing *short* of the *Divine* testimony; it can stand only upon this ground. Oh! then let us be very jealous for the maintenance, and exaltation above all other things, of God's own precious Word; for so only shall we be saved from those systems of falsehood, springing mainly from a subversion or neglect of this Word, so rife amongst and around us. Before this Word, the poor Papist, open or secret, can never stand; he must, like Adam after his fall, take refuge from its searching power, in the jungles and thickets of antiquity and

tradition. That which was *before* all, is no sanctuary to him. The market of Rome is ruined, wherever this light shines in. Hence its bazaars are kept in the dimness and darkness of traditional light; making the commandments of God of none effect.

But this Word must be *searched* into, even as the Californian gold-digger, sifts every grain of sand. There is only *One*, who can reveal its hidden riches—that Blessed Spirit of truth who indited it. Its sweet promises must be fed upon, in the heart; its study must be the believer's *staple* employ. Not his occasional acquaintance, but his bosom *companion, counsellor*, and friend.

But a few years are past, since we saw monarchies and kingdoms breaking up, and thrones, and crowns, and sceptres, fallen and scattered about, and citizen and railway kings deposed and disgraced; but whilst all these earthly things have been again and again, and yet still *will be* shaken and pass away, and wither like the flower of the grass,—yet it is written that “This Word of the Lord shall endure for ever!”

When therefore, Italian or English cardinals, or bishops, or priests, shall come in company with Duns Scotus, or Peter Aquinas, and a whole crew of angelic doctors, and seraphic fathers, and recusant priests of

Littlemore and Oscolt, to make offer of their aid, to enable us to understand the Word of the true and living God, let us bid them begone or be still, whilst we listen to the voice of Him, whom *alone* we have been commanded to HEAR AND OBEY!

*Finis.*







